



*In the name of Allah: the Compassionate, the Merciful*

## سورة ق

## QAF

### Name

The Surah derives its name from the initial letter *Qaf*, thereby implying that it is the Surah which opens with the alphabetic letter *Qaf*.

### Period of Revelation

There is no authentic tradition to show as to when exactly this Surah was sent down. A study of the subject matter, however, reveals that its period of revelation is the second stage of the Holy Prophet's life at Makkah, which lasted from the third year of the Prophethood till the fifth year. We have given the characteristics of this period in the Introduction to the Surah Al-An'am. In view of those characteristics it can be said that this Surah might have been sent down in about the 5th year, when the antagonism of the disbelievers had become quite intense but had not yet assumed tyrannical proportions.

### Theme and Topics

Authentic traditions show that the Holy Prophet used to recite this Surah generally in the Prayer on the Eid days. A woman named Umm Hisham bin Harithah, who was a neighbor of the Holy Prophet, says that she was able to commit Surah Qaf to memory only because she often heard it from the Holy Prophet in the Friday sermons. According to some other traditions he often recited it in the Fajr Prayer. This makes it abundantly clear that this was an important Surah in the sight of the Holy Prophet. That is why he made sure that its contents reached as many people as possible over and over again.

This reason for this importance can be easily understood by a careful study of the Surah. The theme of the entire Surah is the Hereafter. When the Holy Prophet started preaching his message in Makkah what surprised the people most was the news that people would be resurrected after death, and they would have to render an account of their deeds. They said that that was impossible; human mind

could not believe that that would happen. After all, how could it be possible that when the body had disintegrated into dust the scattered particles would be reassembled after hundreds of thousands of years to make up the same body once again and raised up as a living body, Allah in response sent down this discourse. In it, on the one hand, arguments have been given for the possibility and occurrence of the Hereafter in a brief way, in short sentences, and, on the other, the people have been warned, as if to say: "Whether you express wonder and surprise, or you regard it as something remote from reason, or deny it altogether, in any case it cannot change the truth. The absolute, unalterable truth is that Allah knows the whereabouts of each and every particle of your body that has scattered away in the earth, and knows where and in what state it is. Allah's one signal is enough to make all the scattered particles gather together again and to make you rise up once again as you had been made in the first instance. Likewise, your this idea that you have been created and left free to yourselves in the world and that you have not been made answerable to anyone, is no more than a misunderstanding. The fact is that not only is Allah Himself directly aware of each act and word of yours, even of the ideas that pass in your mind, but His angels also are attached to each one of you, who are preserving the record of whatever you do and utter. When the time comes, you will come out of your graves at one call just as young shoots of vegetable sprout up from the earth on the first shower of the rain. Then this heedlessness which obstructs your vision will be removed and you will see with your own eyes all that you are denying today. At that time you will realize that you had not been created to be irresponsible in this world but accountable to all your deeds the meeting out of the rewards and punishments, the Hell and Heaven, which you regard as impossible and imaginary things, will at that time become visible realities for you in consequence of your enmity and opposition to the Truth you will be cast into the same Hell which you regard as remote from reason today and the ones who fear the Merciful God and return to the path of righteousness, will be admitted to the same Paradise at whose mention you now express wonder and surprise.

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

## ق ۱ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

The glorious	الْمَجِيدِ	By the Quran	وَالْقُرْآنِ	Qaf	ق ۱
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Translit	Qāf Wa Al-Qur'āni Al-Majīdi				
AhmedAli	ق۔ اس قرآن کی قسم جو بڑا شان والا ہے				
Jalandhry	ق۔ قرآن مجید کی قسم (کہ محمد پیغمبر خدا ہیں)				
YusufAli	Qaf. By the Glorious Qur'an (Thou art Allah's Messenger).				
M.Khan	Qâf. [These letters (Qâf, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Glorious Qur'ân.				
Pickthal	Qaf. By the glorious Qur'an,				
Shakir	Qaf. I swear by the glorious Quran (that Muhammad is the Messenger of Allah)				

## بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

That	أَنْ	They wonder	عَجِبُوا	Nay	بَلْ
From among themselves	مِنْهُمْ	A warner	مُنْذِرٌ	There has come to them	جَاءَهُمْ
This is	هَذَا	The disbelievers	الْكَافِرُونَ	So said	فَقَالَ
		strange	عَجِيبٌ	A thing	شَيْءٌ

Translit	Bal `Ajibū `An Jā'ahum Mundhirun Minhum Faqāla Al-Kāfirūna Hādhā Shay'un `Ajībun				
AhmedAli	بلکہ وہ تعجب کرتے ہیں کہ ان کے پاس انہیں میں سے ایک ڈرانے والا آیا پس کافروں نے کہا کہ یہ تو ایک عجیب بات ہے				
Jalandhry	لیکن ان لوگوں نے تعجب کیا کہ انہی میں سے ایک ہدایت کرنے والا ان کے پاس آیا تو کافر کہنے لگے کہ یہ بات تو (بڑی) عجیب ہے				
YusufAli	But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: "This is a wonderful thing!"				
M.Khan	Nay, they wonder that there has come to them a warner (Muhammad SAW) from among themselves. So the disbelievers say: "This is a strange thing!"				
Pickthal	Nay, but they marvel that a warner of their own hath come unto them; and the disbelievers say: This is a strange thing:				
Shakir	Nay! they wonder that there has come to them a warner from among themselves, so the unbelievers say: This is a wonderful thing:				

## أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

And have become	وَكُنَّا	We are dead	مِتْنَا	When	أَإِذَا
Return	رَجْعٌ	That is	ذَٰلِكَ	Dust	تُرَابًا ۖ
				Far	بَعِيدٌ

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة قاف

Translit	'A'idhā Mitnā Wa Kunnā Turābāan Dhālika Raj`un Ba`īdun
AhmedAli	کیا جب ہم مرجائیں گے اور مٹی ہو جائیں گے یہ دوبارہ زندگی بعد از قیاس ہے
Jalandhry	بھلا جب ہم مر گئے اور مٹی ہو گئے (تو پھر زندہ ہوں گے؟) یہ زندہ ہونا (عقل سے) بعید ہے
YusufAli	"What! when we die and become dust, (shall we live again?). That is a (sort of) Return far (from our understanding)."
M.Khan	"When we are dead and have become dust (shall we be resurrected?) That is a far return."
Pickthal	When we are dead and have become dust (shall we be brought back again)? That would be a far return!
Shakir	What! when we are dead and have become dust? That is afar (from probable) return.

## قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيزٌ ﴿٤﴾

That which	مَا	We know	عَلِمْنَا	Indeed	قَدْ
Of them	مِنْهُمْ ۖ	The earth	الْأَرْضُ	Takes	تَنْقُصُ
preserved	حَفِيزٌ	A book	كِتَابٌ	And with Us is	وَعِنْدَنَا

Translit	Qad `Alimnā Mā Tanquṣu Al-'Arḍu Minhum Wa `Indanā Kitābun Ḥafīẓun
AhmedAli	ہمیں معلوم ہے جو زمین ان میں سے کم کرتی ہے اور ہمارے پاس ایک کتاب ہے جس میں سب کچھ محفوظ ہے
Jalandhry	ان کے جسموں کو زمین بتنا (کھا کھا کر) کم کرتی جاتی ہے ہمیں معلوم ہے۔ اور ہمارے پاس تحریری یادداشت بھی ہے
YusufAli	We already know how much of them the earth takes away: with Us is a Record guarding (the full account).
M.Khan	We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).
Pickthal	We know that which the earth taketh of them, and with Us is a recording Book.
Shakir	We know indeed what the earth diminishes of them, and with Us is a writing that preserves.

## بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾

The truth	بِالْحَقِّ	They have denied	كَذَّبُوا	Nay but	بَلْ
So they are	فَهُمْ	It has come to them	جَاءَهُمْ	When	لَمَّا
A confused	مَرِيجٍ	State	أَمْرٍ	In	فِي

Translit	Bal Kadhdhabū Bil-Ĥaqqi Lammā Jā'ahum Fahum Fī 'Amrin Marījīn
AhmedAli	بلکہ انہوں نے حق کو جھٹلایا جب کہ وہ ان کے پاس آیا پس وہ ایک الجھی ہوئی بات میں پڑے ہوئے ہیں
Jalandhry	بلکہ (عجیب بات یہ ہے کہ) جب ان کے پاس (دین) حق آ پہنچا تو انہوں نے اس کو جھوٹ سمجھا سو یہ ایک الجھی ہوئی بات میں (پڑ رہے) ہیں
YusufAli	But they deny the truth when it comes to them: So they are in a confused state.
M.Khan	Nay, but they have denied the truth (this Qur'ān) when it has come to them, so they are in a confused state (can not differentiate between right and wrong).
Pickthal	Nay, but they have denied the truth when it came unto them, therefor they are now in troubled case.

Shakir	Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.
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## أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿6﴾

At	إِلَى	They looked	يَنْظُرُوا	Have not	أَفَلَمْ
How	كَيْفَ	About them	فَوْقَهُمْ	The heaven	السَّمَاءِ
And there are not	وَمَا	And adorned it	وَزَيَّنَّاهَا	We have made it	بَنَيْنَاهَا
rifts	فُرُوجٍ	Of	مِنْ	In it	لَهَا

Translit	'Afalām Yanẓurū 'Ilā As-Samā'i Fawqahum Kayfa Banaynāhā Wa Zayyannāhā Wa Mā Lahā Min Furūjin
AhmedAli	پس کیا انہوں نے غور سے اپنے اوپر آسمان کو نہیں دیکھا کہ ہم نے اس طرح اسے بنایا اور آراستہ کیا ہے اور اس میں کوئی بھی شکاف نہیں
Jalandhry	کیا انہوں نے اپنے اوپر آسمان کی طرف نگاہ نہیں کی کہ ہم نے اس کو کیونکر بنایا اور (کیونکر) سجایا اور اس میں کہیں شکاف تک نہیں
YusufAli	Do they not look at the sky above them?— How We have made it and adorned, it and there are no flaws in it?
M.Khan	Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?
Pickthal	Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein?
Shakir	Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps?

## وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿7﴾

And set	وَأَلْقَيْنَا	We have spread it out	مَدَدْنَاهَا	And the earth	وَالْأَرْضَ
And have produced	وَأَنْبَتْنَا	Mountains standing firm	رَوَاسِيَ	There on	فِيهَا
Every	كُلِّ	Of	مِنْ	Therein	فِيهَا
		Lovely growth	بَهِيجٍ	Kind of	زَوْجٍ

Translit	Wa Al-'Arḍa Madadnāhā Wa 'Alqaynā Fihā Rawāsiya Wa 'Anbatnā Fihā Min Kulli ZawjinBahjīn
AhmedAli	اور ہم نے زمین کو پچھا دیا اور اس میں مضبوط ڈال دیے اور اس میں ہر قسم کی خوشنما چیزیں اگائیں
Jalandhry	اور زمین کو (دیکھو اسے) ہم نے پھیلا دیا اور اس میں پہاڑ رکھ دیئے اور اس میں ہر طرح کی خوشنما چیزیں اگائیں
YusufAli	And the earth--We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)—
M.Khan	And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
Pickthal	And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon,
Shakir	And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

## تَبَصُّرَةً وَذِكْرًا لِّكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾

For every	لِكُلِّ	And a reminder	وَذِكْرًا	An insight	تَبَصُّرَةً
		Turning to Allah	مُنِيبٍ	Slave	عَبْدٍ

Translit	Tabṣīratān Wa Dhikrā Likulli `Abdin Munībin
AhmedAli	ہر رجوع کرے والے بندے کے لیے بصیرت اور نصیحت ہے
Jalandhry	تاکہ رجوع لانے والے بندے ہدایت اور نصیحت حاصل کریں
YusufAli	To be observed and commemorated by every devotee turning (to Allah).
M.Khan	An insight and a Reminder for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience, and always begs His pardon).
Pickthal	A vision and a reminder for every penitent slave.
Shakir	To give sight and as a reminder to every servant who turns frequently (to Allah).

## وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾

The sky	السَّمَاءِ	From	مِنْ	And We send down	وَنَزَّلْنَا
Then We produced	فَأَنْبَتْنَا	Blessed	مُبَارَكًا	Water	مَاءً
And grains	وَحَبَّ	Gardens	جَنَّاتٍ	Therewith	بِهِ
				That are reaped	الْحَصِيدِ

Translit	Wa Nazzalnā Mina As-Samā'i Mā'an Mubārakāan Fa'anbatnā Bihi Jannātin Wa Ḥabba Al-Ḥaṣīdi
AhmedAli	اور ہم نے آسمان سے برکت والا پانی اتارا پھر ہم نے اس کے ذریعے سے باغ اگلے اور اناج جن کے کھیت کاٹے جاتے ہیں
Jalandhry	اور آسمان سے برکت والا پانی اتارا اور اس سے باغ وستان اگلے اور کھیتی کا اناج
YusufAli	And We send down from the sky Rain charged with blessing, and We produce therewith Gardens and Grain for harvests;
M.Khan	And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.
Pickthal	And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops,
Shakir	And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,

## وَالنَّخْلَ بَاسِقَاتٍ لِّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾

With	لِّهَا	Tall	بَاسِقَاتٍ	And date-palms	وَالنَّخْلَ
		Arranged	نَّضِيدٌ	Clusters	طَلْعٌ

Translit	Wa An-Nakhla Bāsiqātin Lahā Ṭal'un Naḍīdun
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# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

AhmedAli	اور لمبی لمبی کھجوریں جن کے خوشے تہ بہ تہ ہیں
Jalandhry	اور لمبی لمبی کھجوریں جن کا گاجھا تہ بہ تہ ہوتا ہے
YusufAli	And tall (and stately) palm-trees, with shoots of fruit-stalks piled one over another—
M.Khan	And tall date-palms, with ranged clusters;
Pickthal	And lofty date-palms with ranged clusters,
Shakir	And the tall palm-trees having spadices closely set one above another,

## رِزْقًا لِلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا ۚ كَذَلِكَ الْخُرُوجُ ﴿١١﴾

And We give life	وَأَحْيَيْنَا	For (Allah's) slaves	لِلْعِبَادِ ۖ	And provision	رِزْقًا
To a dead	مَيِّتًا ۚ	Land	بَلَدَةً	Therewith	بِهِ
		The resurrection	الْخُرُوجُ	Thus will be	كَذَلِكَ

Translit	<i>Rizqāan Lil`ibādi Wa 'Ahyaynā Bihi Baldatan Maytāan Kadhālika Al-Khurūju</i>
AhmedAli	بندوں کے لیے روزی اور ہم نے اس سے ایک مردہ بستی کو زندہ کیا دوبارہ نکلتا اس طرح ہے
Jalandhry	(یہ سب کچھ) بندوں کو روزی دینے کے لئے (کیا ہے) اور اس (پانی) سے ہم نے شہر مردہ (یعنی زمین افتادہ) کو زندہ کیا۔ (بس) اسی طرح (قیامت کے روز) نکل پڑنا ہے
YusufAli	As sustenance for (Allah's) Servants;— and We give (new) life therewith to land that is dead: Thus will be the Resurrection.
M.Khan	A provision for (Allāh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).
Pickthal	Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.
Shakir	A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.

## كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

The people of	قَوْمُ	Before them	قَبْلَهُمْ	Denied	كَذَّبَتْ
Rass	الرَّسِّ	And the dwellers of	وَأَصْحَابُ	Nuh	نُوحٍ
				And the Thamud	وَتَمُودُ

Translit	<i>Kadhdhabat Qablahum Qawmu Nūhin Wa 'Aṣhābu Ar-Rassi Wa Thamūdu</i>
AhmedAli	ان سے پہلے قوم نوح اور کنوئیں والوں نے اور قوم ثمود نے جھٹلایا
Jalandhry	ان سے پہلے نوح کی قوم اور کنوئیں والے اور ثمود جھٹلا چکے ہیں
YusufAli	Before them was denied (the Hereafter) by the people of Noah, the Companions of the Rass, the Thamud
M.Khan	Denied before them (i.e. these pagans of Makkah) the people of Nūh (Noah), and the dwellers of Rass, and the Thamūd,
Pickthal	The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribe of)

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

Thamud,	
Shakir	(Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass and Samood,

## وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

And the brothers of	وَإِخْوَانُ	And Pharaoh	وَفِرْعَوْنُ	And Ad	وَعَادٌ
				Lot	لُوطٍ

Translit	Wa `Ādun Wa Fir`awnu Wa 'Ikhwānu Lūṭin
AhmedAli	اور قوم عاد اور فرعون اور قوم لوط نے
Jalandhry	اور عاد اور فرعون اور لوط کے بھائی
YusufAli	The `Ad, Pharaoh the Brethren of Lut,
M.Khan	And 'Ad, and Fir'aun (Pharaoh), and the brethren of Lut (Lot),
Pickthal	And (the tribe of) A'ad, and Pharaoh, and the brethren of Lot,
Shakir	And Ad and Firon and Lut's brethren,

## وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾

And the people of	وَقَوْمُ	The wood	الْأَيْكَةِ	And the dwellers of	وَأَصْحَابُ
Denied	كَذَّبَ	Everyone of them	كُلٌّ	Tubba	تُبَّعٍ ۚ
My threat	وَعِيدِ	So-took effect	فَحَقَّ	Messengers	الرُّسُلَ

Translit	Wa 'Aṣḥābu Al-'Aykati Wa Qawmu Tubba`in Kullun Kadhdhaba Ar-Rusula Fahāqqa Wa `īdi
AhmedAli	اور بن والوں اور قوم تبّع نے ہر ایک نے رسولوں کو جھٹلایا تو ہمارا وعدہ عذاب ثابت ہوا
Jalandhry	اور بن کے رہنے والے اور تبّع کی قوم۔ (غرض) ان سب نے پیغمبروں کو جھٹلایا تو ہمارا وعدہ (عذاب) بھی پورا ہو کر رہا
YusufAli	The companions of the Wood, and the people of Tubba; each one (of them) rejected the messengers, and My warning was duly fulfilled (in them).
M.Khan	And the Dwellers of the Wood, and the people of Tubba'; Everyone of them denied (their) Messengers, so My Threat took effect.
Pickthal	And the dwellers in the wood, and the folk of Tubb'a: every one denied their messengers, therefor My threat took effect.
Shakir	And the dwellers of the grove and the people of Tuba; all rejected the messengers, so My threat came to pass.

## أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

The first	الْأَوَّلِ ۚ	With creation	بِالْخَلْقِ	Were We then tired	أَفَعَيْنَا
In	فِي	They are	هُمْ	Nay	بَلْ
Creation	خَلْقٍ	About	مِنْ	Confused doubt	لَبْسٍ



# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

				A new	جَدِيد
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Translit	'Afa`ayīnā Bil-Khalqī Al-'Awwali Bal Hum Fī Labsin Min Khalqin Jadīdin				
AhmedAli	کی ہم پہلی بار پیدا کرنے میں تھک گئے ہیں (نہیں) بلکہ وہ از سر نو پیدا کرنے کے متعلق شک میں ہیں				
Jalandhry	کیا ہم پہلی بار پیدا کر کے تھک گئے ہیں؟ (نہیں) بلکہ یہ از سر نو پیدا کرنے میں شک میں (پڑے ہوئے) ہیں				
YusufAli	Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?				
M.Khan	Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection)?				
Pickthal	Were We then worn out by the first creation? Yet they are in doubt about a new creation.				
Shakir	Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.				

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

Man	الْإِنْسَانَ	We have created	خَلَقْنَا	And indeed	وَلَقَدْ
Wisper	تُوَسْوِسُ	What	مَا	And We know	وَنَعْلَمُ
And We are	وَنَحْنُ	His ownself	نَفْسُهُ ۖ	To him	بِهِ
Than	مِنْ	To him	إِلَيْهِ	Nearer	أَقْرَبُ
		His jugular vein	الْوَرِيدِ	Rope of	حَبْلِ

Translit	Wa Laqad Khalaqnā Al-'Insāna Wa Na`lamu Mā Tuwaswisu Bihi Nafsuhu Wa Nahnu 'Aqrabu 'Ilayhi Min Ḥabli Al-Warīdi				
AhmedAli	اور بے شک ہم نے انسان کو پیدا کیا اور ہم جانتے ہیں جو وسوسہ اس کے دل میں گزرتا ہے اور ہم اس سے اس کی رگ گلو سے بھی زیادہ قریب ہیں				
Jalandhry	اور ہم ہی نے انسان کو پیدا کیا ہے اور جو خیالات اس کے دل میں گزرتے ہیں ہم ان کو جانتے ہیں۔ اور ہم اس کی رگ جان سے بھی اس سے زیادہ قریب ہیں				
YusufAli	It was We who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.				
M.Khan	And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).				
Pickthal	We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein.				
Shakir	And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.				

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾

The two receivers	الْمُتَلَقِّيَانِ	Receive	يَتَلَقَّى	(remember) that	إِذْ
And on	وَعَنِ	The right	الْيَمِينِ	On	عَنِ
		sitting	قَعِيدٌ	The left	الشِّمَالِ

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

Translit	'Idh Yatalaqqá Al-Mutalaqqiyāni `Ani Al-Yamīni Wa `Ani Ash-Shimāli Qa`īdun
AhmedAli	جب کہ ضبط کرنے والے دائیں اور بائیں بیٹھیں ہوئے ضبط کرتے جاتے ہیں
Jalandhry	جب (وہ کوئی کام کرتا ہے تو) دو لکھنے والے جو دائیں بائیں بیٹھے ہیں، لکھ لیتے ہیں
YusufAli	Behold two (guardian angels) appointed to learn (his doings) learn (and note them), one sitting on the right and one on the left.
M.Khan	(Remember!) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions)
Pickthal	When the two Receivers receive (him), seated on the right hand and on the left,
Shakir	When the two receivers receive, sitting on the right and on the left.

## مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

Of	مِنْ	Does he utter	يَلْفِظُ	Not	مَا
By him	لَدَيْهِ	But	إِلَّا	A word	قَوْلٍ
		ready	عَتِيدٌ	There is a watcher	رَقِيبٌ

Translit	Mā Yalfiẓu Min Qawlin 'Illā Ladayhi Raqībun `Atīdun
AhmedAli	وہ منہ سے کوئی بات نہیں نکالتا مگر اس کے پاس ایک ہوشیار محافظ ہوتا ہے
Jalandhry	کوئی بات اس کی زبان پر نہیں آتی مگر ایک نگہبان اس کے پاس تیار رہتا ہے
YusufAli	Not a word does he utter but there is a sentinel by him, ready (to note it).
M.Khan	Not a word does he (or she) utter, but there is a watcher by him ready (to record it).
Pickthal	He uttereth no word but there is with him an observer ready.
Shakir	He utters not a word but there is by him a watcher at hand.

## وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

Death	الْمَوْتِ	The stupor of	سَكْرَةُ	And will come	وَجَاءَتْ
What	مَا	This is	ذَٰلِكَ	In truth	بِالْحَقِّ ۖ
avoiding	تَحِيدُ	From it	مِنْهُ	You have been	كُنْتَ

Translit	Wa Jā'at Sakratu Al-Mawti Bil-Ĥaqqi Dhālika Mā Kunta Minhu Tahīdu
AhmedAli	اور موت کی بے ہوشی تو ضرور آگر رہے گی یہی ہے وہ جس سے تو گریز کرتا تھا
Jalandhry	اور موت کی بے ہوشی حقیقت کھولنے کو طاری ہوگئی۔ (اے انسان) یہی (وہ حالت) ہے جس سے تو بھاگتا تھا
YusufAli	And the stupor of death will bring truth (before his eyes): "This was the thing which thou wast trying to escape!"
M.Khan	And the stupor of death will come in truth: "This is what you have been avoiding!"
Pickthal	And the agony of death cometh in truth. (And it is said unto him): This is that which thou wast wont to shun.

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

Shakir	And the stupor of death will come in truth; that is what you were trying to escape.
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## وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ ﴿20﴾

The Trumpet	الصُّورِ ۚ	In	في	And will be blown	وَنُفِخَ
The warning	الْوَعِيدِ	The Day of	يَوْمُ	That will be	ذَٰلِكَ

Translit	Wa Nufikha Fī Aṣ-Ṣūri Dhālika Yawmu Al-Wa`idi
AhmedAli	اور صور میں پھونکا جائے گا وعدہ عذاب کا دن یہی ہے
Jalandhry	اور صور پھونکا جائے گا۔ یہی (عذاب کے) وعید کا دن ہے
YusufAli	And the Trumpet shall be blown: that will be the Day whereof warning (had been given).
M.Khan	And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).
Pickthal	And the trumpet is blown. This is the threatened Day.
Shakir	And the trumpet shall be blown; that is the day of the threatening.

## وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿21﴾

Person	نَفْسٍ	Every	كُلُّ	And will come forth	وَجَاءَتْ
And an angel to bear witness	وَشَهِيدٌ	An angel to drive (him)	سَائِقٌ	Along with	مَّعَهَا

Translit	Wa Jā'at Kullu Nafsin Ma`ahā Sā'iḡun Wa Shahīdun
AhmedAli	اور ہر ایک شخص آئے گا اس کے ساتھ ایک پانچنے والا اور ایک گواہی دینے والا ہوگا
Jalandhry	اور ہر شخص (ہمارے سامنے) آئے گا۔ ایک (فرشتہ) اس کے ساتھ چلانے والا ہوگا اور ایک (اس کے علموں کی) گواہی دینے والا
YusufAli	And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness.
M.Khan	And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.
Pickthal	And every soul cometh, along with it a driver and a witness.
Shakir	And every soul shall come, with it a driver and a witness.

## لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿22﴾

In	في	You were	كُنْتَ	Indeed	لَقَدْ
This	هَٰذَا	Of	مِّنْ	Heedless	غَفْلَةٍ
Your covering	غِطَاءَكَ	From you	عَنْكَ	So We have removed	فَكَشَفْنَا
Is sharp	حَدِيدٌ	This Day	الْيَوْمَ	So your sight	فَبَصَرُكَ

Translit	Laqad Kunta Fī Ghafḡlatin Min Hādhā Fakashafnā `Anka Ghiṡā'aka Fabaṡaruka Al-Yawma Ḥadīdun
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# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

AhmedAli	بے شک تو تو اس دن سے غفلت میں رہا پس ہم نے تجھ سے تیرا پردہ دور کر دیا پس تیری نگاہ آج بڑی تیز ہے
Jalandhry	(یہ وہ دن ہے کہ) اس سے تو غافل ہو رہا تھا۔ اب ہم نے تجھ پر سے پردہ اٹھا دیا۔ تو آج تیری نگاہ تیز ہے
YusufAli	(It will be said:) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"
M.Khan	(It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"
Pickthal	(And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day.
Shakir	Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.

## وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾

Here is	هَذَا	His companion	قَرِينُهُ	And will say	وَقَالَ
ready	عَتِيدٌ	Is with me	لَدَيَّ	What	مَا

Translit	Wa Qāla Qarīnuhu Hādhā Mā Ladayya `Atīdun
AhmedAli	اور اس کا ساتھی کہے گا یہ ہے جو میرے پاس تیار ہے (علم ہوگ)
Jalandhry	اور اس کا ہم نشین (فرشتہ) کہے گا کہ یہ (اعمال نامہ) میرے پاس حاضر ہے
YusufAli	And his companion will say: "Here is (his Record) ready with me!"
M.Khan	And his companion (angel) will say: "Here is (this Record) ready with me!"
Pickthal	And (unto the evil-doer) his comrade saith: This is that which I have ready (as testimony).
Shakir	And his companions shall say: This is what is ready with me.

## أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

Hell	جَهَنَّمَ	Into	في	Both of your throw	أَلْقِيَا
stubborn	عَنِيدٍ	Disbeliever	كَفَّارٍ	Every	كُلَّ

Translit	'Alqiyā Fī Jahannama Kulla Kaffārin `Anīdin
AhmedAli	تم دونوں ہر کافر سرکش کو دوزخ میں ڈال دو
Jalandhry	(علم ہوگا کہ) ہر سرکش ناشکرے کو دوزخ میں ڈال دو
YusufAli	(The sentence will be:) "Throw throw, into Hell every contumacious Rejector (of Allah)!—
M.Khan	(Allah will say to the angels): "Both of you throw into Hell, every stubborn disbeliever (in the Oneness of Allāh, in His Messengers) —
Pickthal	(And it is said): Do ye twain hurl to hell each rebel ingrate,
Shakir	Do cast into hell every ungrateful, rebellious one,

## مَنَاعَ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

Transgressor	مُعْتَدٍ	Of good	لِلْخَيْرِ	Hinderer	مَنَاعٍ
				doubter	مُرِيبٍ

Translit	Mannā`in Lilkhayri Mu`tadin Murībin				
AhmedAli	جو نیکی سے روکنے والا حد سے بڑھنے والا شک کرنے والا ہے				
Jalandhry	جوال میں بخل کرنے والا حد سے بڑھنے والا شبہ نکالنے والا تھا				
YusufAli	"Who forbade what was good, transgressed all bounds, cast doubts and suspicions;				
M.Khan	"Hinderer of good, transgressor, doubter,				
Pickthal	Hinderer of good, transgressor, doubter,				
Shakir	Forbider of good, exceder of limits, doubter,				

## الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿26﴾

With	مَعَ	Set up	جَعَلَ	Who	الَّذِي
Another	آخَرَ	A god	إِلَهًا	Allah	اللَّهُ
Torment	الْعَذَابِ	In	فِي	Then cast him	فَأَلْقِيَاهُ
				The severe	الشَّدِيدِ

Translit	Al-Ladhī Ja`ala Ma`a Allāhi 'Ilahāan 'Ākhara Fa'alqiyāhu Fī Al-'Adhābi Ash-Shadīdi				
AhmedAli	جس نے اللہ کے ساتھ کوئی دوسرا معبود ٹھہرایا پس اسے سخت عذاب میں ڈال دو				
Jalandhry	جس نے خدا کے ساتھ اور معبود مقرر کر رکھے تھے۔ تو اس کو سخت عذاب میں ڈال دو				
YusufAli	"Who set up another god besides Allah: throw him into a severe Penalty."				
M.Khan	"Who set up another ilāh (god) with Allāh, Then both of you cast him in the severe torment."				
Pickthal	Who setteth up another god along with Allah. Do ye twain hurl him to the dreadful doom.				
Shakir	Who sets up another god with Allah, so do cast him into severe chastisement.				

## ﴿27﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ

Our Lord	رَبَّنَا	His companion	قَرِينُهُ	Will say	قَالَ
But	وَلَكِنْ	I push him to stransgress	أَطْغَيْتُهُ	Did not	مَا
Astray	ضَلَالٍ	In	فِي	He was	كَانَ
				Far error	بَعِيدٍ

Translit	Qāla Qarīnuhu Rabbanā Mā 'Aṭghaytuḥu Wa Lakin Kāna Fī Ḍalālin Ba`īdin				
AhmedAli	اس کا ہم نشین کہے گا اے ہمارے رب میں نے اسے گمراہ نہیں کیا تھا بلکہ وہ خود ہی بڑی گمراہی میں پڑا ہوا تھا				

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

Jalandhry	اس کا ساتھی (شیطان) کہے گا کہ اے ہمارے پروردگار میں نے اس کو گمراہ نہیں کیا تھا بلکہ یہ آپ ہی رستے سے دور بھٹکا ہوا تھا
YusufAli	His companion will say: "Our Lord! I did not make him transgress, but he was (himself) far astray."
M.Khan	His companion (Satan — devil)] will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds) but he was himself in error far astray."
Pickthal	His comrade saith: Our Lord! I did not cause him to rebel, but he was (himself) far gone in error.
Shakir	His companion will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error.

## قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ﴿28﴾

Dispute	تَخْتَصِمُوا	Not	لَا	(Allah) will say	قَالَ
I sent forth	قَدَّمْتُ	And surely	وَقَدْ	Infront of Me	لَدَيَّ
		The threat	بِالْوَعِيدِ	To you	إِلَيْكُمْ

Translit	Qāla Lā Takhtaṣimū Ladayya Wa Qad Qaddamtu 'Ilaykum Bil-Wa`idi
AhmedAli	فرمائے گا تم میرے پاس مت جھگڑو اور میں تو پہلے تمہاری طرف اپنے عذاب کا وعدہ بھیج چکا تھا
Jalandhry	(خدا) فرمائے گا کہ ہمارے حضور میں ردو کد نہ کرو۔ ہم تمہارے پاس پہلے ہی (عذاب کی) وعید بھیج چکے تھے
YusufAli	He will say: "Dispute not with each other in My Presence: I had already in advance sent you Warning.
M.Khan	Allāh will say: "Dispute not in front of Me, I had already, in advance, sent you the threat.
Pickthal	He saith: Contend not in My presence, when I had already proffered unto you the warning.
Shakir	He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand:

## مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ ﴿29﴾

The statement	الْقَوْلُ	Be changed	يُبَدِّلُ	Cannot	مَا
I am	أَنَا	And not	وَمَا	With me	لَدَيَّ
		To the slaves	لِلْعَبِيدِ	Unjust	بِظَلَّامٍ

Translit	Mā Yubaddalu Al-Qawlu Ladayya Wa Mā 'Anā Biẓallāmin Lil`abīdi
AhmedAli	میرے ہاں کی بات بدلی نہیں جاتی اور نہ ہی بندوں کے لیے ظالم ہوں
Jalandhry	ہمارے ہاں بات بدلا نہیں کرتی اور ہم بندوں پر ظلم نہیں کیا کرتے
YusufAli	"The Word changes not with Me and I do not the least injustice to My Servants."
M.Khan	The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."
Pickthal	The sentence that cometh from Me cannot be changed, and I am in no wise a tyrant unto the slaves.
Shakir	My word shall not be changed, nor am I in the least unjust to the servants.

## يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿30﴾

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

To Hell	لِجَهَنَّمَ	We will say	نَقُولُ	On the Day when	يَوْمَ
And it will say	وَتَقُولُ	You filled	امْتَلَأْتِ	Are	هَلْ
more	مَزِيدٍ	There are	مِنْ	Are	هَلْ

Translit	Yawma Naqūlu Lijahannama Hal Amtala'ti Wa Taqūlu Hal Min Mazīdin				
AhmedAli	جس دن ہم جہنم سے کہیں گے کیا تو بھر چکی اور وہ کہے گی کیا کچھ اور بھی ہے				
Jalandhry	اس دن ہم دوزخ سے پوچھیں گے کہ کیا تو بھر گئی؟ وہ کہے گی کہ کچھ اور بھی ہے؟				
YusufAli	One Day We will ask Hell "art thou filled to the full?" It will say "Are there any more (to come)?"				
M.Khan	On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"				
Pickthal	On the day when We say unto hell: Art thou filled? and it saith: Can there be more to come?				
Shakir	On the day that We will say to hell: Are you filled up? And it will say: Are there any more?				

## وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿31﴾

To the pious	لِلْمُتَّقِينَ	Paradise	الْجَنَّةُ	And will be brought near	وَأُزْلِفَتِ
		Far off	بَعِيدٍ	Not	غَيْرَ

Translit	Wa 'Uzlifati Al-Jannatu Lilmuttaqīna Ghayra Ba`īdin				
AhmedAli	اور بہشت پر ہیزاروں کے لیے قریب لائی جائے گی کہ کچھ فاصلہ نہ ہوگا				
Jalandhry	اور بہشت پر ہیزاروں کے قریب کر دی جائے گی (کہ مطلق) دور نہ ہوگی				
YusufAli	And the Garden will be brought nigh to the righteous no more a thing distant.				
M.Khan	And Paradise will be brought near to the Muttaqūn (pious - see V.2:2) not far off.				
Pickthal	And the Garden is brought nigh for those who kept from evil, no longer distant.				
Shakir	And the garden shall be brought near to those who guard (against evil), not far off:				

## هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿32﴾

You were promised	تُوْعَدُونَ	What	مَا	This is	هَذَا
And those who preserve (their covenant with Allah)	حَفِيظٍ	One oft-returning in sincere repentance	أَوَّابٍ	For every	لِكُلِّ

Translit	Hādhā Mā Tū`adūna Likulli 'Awwābin Ḥafīẓin				
AhmedAli	یہی ہے جس کا تم سے وعدہ کیا جاتا تھا ہر رجوع کرنے والے اور حفاظت کرنے والے کے لیے				
Jalandhry	یہی وہ چیز ہے جس کا تم سے وعدہ کیا جاتا تھا (یعنی) ہر رجوع لانے والے حفاظت کرنے والے سے				
YusufAli	(A voice will say:) "This is what was promised for you for everyone who turned (to Allah) in sincere repentance who kept (his law)."				
M.Khan	(It will be said): "This is what you were promised, - (it is) for those oft-returning (to Allāh) in sincere				

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

	repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion, Islâmic Monotheism).
Pickthal	(And it is said): This is that which ye were promised. (It is) for every penitent and heedful one,
Shakir	This is what you were promised, (it is) for every one who turns frequently (to Allah), keeps (His limits);

## مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿33﴾

The Most Gracious	الرَّحْمَنُ	Feared	خَشِيَ	Who	مَنْ
A heart	بِقَلْبٍ	And brought	وَجَاءَ	In the unseen	بِالْغَيْبِ
				Turned in repentance	مُنِيبٍ

Translit	Man Khashiya Ar-Rahmana Bil-Ghaybi Wa Jā'a Biqalbin Munibin
AhmedAli	جو کوئی اللہ سے بن دیکھے ڈرا اور رجوع کرنے والا دل لے کر آیا
Jalandhry	جو خدا سے بن دیکھے ڈرتا ہے اور رجوع لانے والا دل لے کر آیا
YusufAli	"Who feared (Allah) Most Gracious unseen, and brought a heart turned in devotion (to Him):
M.Khan	"Who feared the Most Gracious (Allâh) in the Ghaib (unseen) and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism).
Pickthal	Who feareth the Beneficent in secret and cometh with a contrite heart.
Shakir	Who fears the Beneficent Allah in secret and comes with a penitent heart:

## ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿34﴾

This is	ذَٰلِكَ	In peace and security	بِسَلَامٍ ۖ	Enter you therein	ادْخُلُوهَا
		Eternal life	الْخُلُودِ	A Day of	يَوْمُ

Translit	Adkhlūhā Bisalāmin Dhālika Yawmu Al-Khulūdi
AhmedAli	اس میں سلامتی سے داخل ہو جاؤ ہمیشہ رہنے کا دن یہی ہے
Jalandhry	اس میں سلامتی کے ساتھ داخل ہو جاؤ۔ یہ ہمیشہ رہنے کا دن ہے
YusufAli	"Enter ye therein in Peace and Security; this is a Day of Eternal Life!"
M.Khan	"Enter you therein in peace and security — this is a Day of eternal life!"
Pickthal	Enter it in peace. This is the day of immortality.
Shakir	Enter it in peace, that is the day of abiding.

## لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿35﴾

They desire	يَشَاءُونَ	All that	مَا	They will have	لَهُمْ
more	مَزِيدٌ	And We have	وَلَدَيْنَا	In it	فِيهَا



## The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

Translit	<i>Lahum Mā Yashā'ūna Fīhā Wa Ladaynā Mazīdun</i>
AhmedAli	انہیں جو کچھ وہ چاہیں گے وہاں ملے گا اور ہمارے پاس اور بھی زیادہ ہے
Jalandhry	وہاں وہ جو چاہیں گے ان کے لئے حاضر ہے اور ہمارے پاس اور بھی (بہت کچھ) ہے
YusufAli	There will be for them therein all that they wish and more besides in Our Presence.
M.Khan	There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic swt )
Pickthal	There they have all that they desire, and there is more with Us.
Shakir	They have therein what they wish and with Us is more yet.

### وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿36﴾

Before them	قَبْلَهُمْ	We have destroyed	أَهْلَكْنَا	And how many	وَكَمْ
They	هُمْ	A generation	قَرْنٍ	Of	مِنْ
In power	بَطْشًا	Than them	مِنْهُمْ	Stronger	أَشَدُّ
The land	الْبِلَادِ	In	فِي	And they ran for a refuge	فَنَقَّبُوا
Place of refuge	مَحِيصٍ	Any	مِنْ	Could they find	هَلْ

Translit	<i>Wa Kam 'Ahlaknā Qablahum Min Qarnin Hum 'Ashaddu Minhum Batshāan Fanaqqabū Fī Al-Bilādi Hal Min Mahiṣin</i>
AhmedAli	اور ہم نے ان سے پہلے کتنی قومیں ہلاک کر دیں جو قوت میں ان سے بڑھ کر تھیں پھر (عذاب کے وقت) شہروں میں دوڑتے پھرنے لگے کہ کوئی پناہ کی جگہ بھی ہے
Jalandhry	اور ہم نے ان سے پہلے کئی اُمتیں ہلاک کر ڈالیں۔ وہ ان سے قوت میں کہیں بڑھ کر تھے وہ شہروں میں گشت کرنے لگے۔ کیا کہیں بھاگنے کی جگہ ہے؟
YusufAli	But how many generations before them did We destroy (for their Sins), stronger in power than they? Then did they wander through the land: Was there any place of escape (for them)?
M.Khan	And how many a generation We have destroyed before them, who were stronger in power than they, and (when Our Torment came) they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?
Pickthal	And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge (when the judgment came)?
Shakir	And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?

### إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿37﴾

That	ذَلِكَ	In	فِي	Verily	إِنَّ
Is	كَانَ	For him who	لِمَنْ	Is indeed a reminder	لَذِكْرٍ
Or	أَوْ	A heart	قَلْبٌ	For him	لَهُ
While he	وَهُوَ	Ear	السَّمْعَ	Gives	أَلْقَى

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

				Is witness	شَهِيدٌ
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Translit	'Inna Fī Dhālika Ladhikrā Liman Kāna Lahu Qalbun 'Aw 'Alqā As-Sam`a Wa Huwa Shahīdun
AhmedAli	بے شک اس میں شخص کے لیے بڑی عبرت ہے جس کے پاس (فہم) دل ہو یا وہ متوجہ ہو کر (بات کی طرف) کان ہی لگا دیتا ہو
Jalandhry	جو شخص دل (آگاہ) رکھتا ہے یا دل سے متوجہ ہو کر سنتا ہے اس کے لئے اس میں نصیحت ہے
YusufAli	Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).
M.Khan	Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
Pickthal	Lo! therein verily is a reminder for him who hath a heart, or giveth ear with full intelligence.
Shakir	Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

## وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾

The heavens	السَّمَاوَاتِ	We created	خَلَقْنَا	And indeed	وَلَقَدْ
Between them	بَيْنَهُمَا	And all	وَمَا	Anand the earth	وَالْأَرْضَ
Days	أَيَّامٍ	Six	سِتَّةِ	In	فِي
Of	مِنْ	Touched us	مَسَّنَا	And not	وَمَا
				fatigue	لُغُوبٍ

Translit	Wa Laqad Khalaqnā As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā Fī Sittati 'Ayyāmin Wa Mā Massanā Min Lughūbin
AhmedAli	اور بے شک ہم نے آسمانوں اور زمین کو پیدا کیا اور جو کچھ ان کے درمیان میں ہے چھ دن میں اور ہمیں کچھ بھی تکان نہ ہوئی
Jalandhry	اور ہم نے آسمانوں اور زمین کو اور جو (خلوقات) ان میں ہے سب کو چھ دن میں بنا دیا۔ اور ہم کو ذرا تکان نہیں ہوئی
YusufAli	We created the heavens and the earth and all between them in Six Days nor did any sense of weariness touch Us.
M.Khan	And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.
Pickthal	And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us.
Shakir	And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.

## فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

All that	مَا	On	عَلَىٰ	So bear with patience	فَاصْبِرْ
The praises of	بِحَمْدِ	And glorify	وَسَبِّحْ	They say	يَقُولُونَ
The rising of	طُلُوعِ	Before	قَبْلَ	Your Lord	رَبِّكَ
(its) setting	الْغُرُوبِ	And before	وَقَبْلَ	The sun	الشَّمْسِ

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

Translit	<i>Fāṣḥir `Alá Mā Yaqūlūna Wa Sabbiḥ Biḥamdi Rabbika Qabla Ṭulū`i Ash-Shamsi Wa QablaAl-Ghurūbi</i>
AhmedAli	پس ان باتوں پر صبر کرو جو وہ کہتے ہیں اور اپنے رب کی پاکیزگی بیان کر تعریف کے ساتھ دن نکلنے سے پہلے اور دن چھپنے سے پہلے
Jalandhry	تو جو کچھ یہ (کفار) بکتے ہیں اس پر صبر کرو اور آفتاب کے طلوع ہونے سے پہلے اور اس کے غروب ہونے سے پہلے اپنے پروردگار کی تعریف کے ساتھ سبح کرتے رہو
YusufAli	Bear, then, with, patience all that they say and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting
M.Khan	So bear with patience (O Muhammad SAW) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers).
Pickthal	Therefor (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun;
Shakir	Therefore be patient of what they say, and sing the praise of your Lord before the rising of the sun and before the setting.

## وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿40﴾

Glorify His praises	فَسَبِّحْهُ	The night	اللَّيْلِ	And during a part of	وَمِنَ
		The prostrating	السُّجُودِ	And after	وَأَدْبَارَ

Translit	<i>Wa Mina Al-Layli Fasabbiḥhu Wa 'Adbāra As-Sujūdi</i>
AhmedAli	اور کچھ رات میں بھی اس کی تسبیح کرو اور نماز کے بعد بھی
Jalandhry	اور رات کے بعض اوقات میں بھی اور نماز کے بعد بھی اس (کے نام) کی تنزیہ کیا کرو
YusufAli	And during part of the night, (also), celebrate His praises, and (so likewise) after the postures of adoration.
M.Khan	And during a part of the night (also), glorify His praises (i.e. Maghrib and 'Isha prayers), and (so likewise) after the prayers [As-Sunnah, Nawâfil — optional and additional prayers, And also glorify, praise and magnify Allâh - Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar].
Pickthal	And in the night-time hymn His praise, and after the (prescribed) prostrations.
Shakir	And glorify Him in the night and after the prayers.

## وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿41﴾

We call	يُنَادِ	On the Day when	يَوْمَ	And listen	وَاسْتَمِعْ
Place	مَّكَانٍ	From	مِنْ	The caller	الْمُنَادِ
				A near	قَرِيبٍ

Translit	<i>Wa Astami` Yawma Yunādi Al-Munādi Min Makānin Qarībin</i>
AhmedAli	اور توجہ سے سنئے جس دن پکارنے والا پاس سے پکارے گا
Jalandhry	اور سنو جس دن پکارنے والا نزدیک کی جگہ سے پکارے گا

# The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

YusufAli	And listen for the Day when the Caller will call out from a place quite near—
M.Khan	And listen on the Day when the caller will call from a near place,
Pickthal	And listen on the day when the crier crieth from a near place,
Shakir	And listen on the day when the crier shall cry from a near place

## يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

The cry	الصَّيْحَةُ	They will hear	يَسْمَعُونَ	The Day when	يَوْمَ
Will be the Day of	يَوْمَ	That	ذَٰلِكَ	In truth	بِالْحَقِّ ۚ
				Coming out	الْخُرُوجِ

Translit	Yawma Yasma`ūna Aṣ-Ṣayḥata Bil-Ḥaqqi Dhālika Yawmu Al-Khurūji
AhmedAli	جس دن وہ ایک پیچ کو سنیں گے یہ دن قبروں سے نکلنے کا ہوگا
Jalandhry	جس دن لوگ پیچ یقیناً سن لیں گے۔ وہی نکل پڑنے کا دن ہے
YusufAli	The day when they will hear a (mighty) Blast in (very) truth: that will be the Day of Resurrection.
M.Khan	The Day when they will hear As-Saiḥah (shout) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection).
Pickthal	The day when they will hear the (Awful) Cry in truth. That is the day of coming forth (from the graves).
Shakir	The day when they shall hear the cry in truth; that is the day of coming forth.

## إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

Give life	نُحْيِي	We it is who	نَحْنُ	Verily	إِنَّا
Is the final return	الْمَصِيرُ	And to us	وَإِلَيْنَا	And cause death	وَنُمِيتُ

Translit	'Innā Nahnu Nuḥyī Wa Numītu Wa 'Ilaynā Al-Maṣīru
AhmedAli	بے شک ہم ہی زندہ کرتے اور مارتے ہیں اور ہماری طرف ہی لوٹ کر آنا ہے
Jalandhry	ہم ہی تو زندہ کرتے ہیں اور ہم ہی مارتے ہیں اور ہمارے ہی پاس لوٹ کر آنا ہے
YusufAli	Verily it is We Who give Life and Death; and to Us is the Final Goal--
M.Khan	Verily, We it is Who give life and cause death; and to Us is the final return,
Pickthal	Lo! We it is Who quicken and give death, and unto Us is the journeying.
Shakir	Surely We give life and cause to die, and to Us is the eventual coming;

## يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

The earth	الْأَرْضُ	Shall be split	تَشَقَّقُ	On the Day when	يَوْمَ
That will be	ذَٰلِكَ	Hastening forth	سِرَاعًا ۚ	From off them	عَنْهُمْ
Quite easy	يَسِيرٌ	For Us	عَلَيْنَا	A gathering	حَشْرٌ

## The Holy Quran

QAF

Sura # 50 – 45 Verses - Makkah

سورة ق

Translit	<i>Yawma Tashaqqaqu Al-'Arḍu `Anhum Sirā`āan Dhālika Ḥashrun `Alaynā Yasīrun</i>
AhmedAli	جس دن ان پر سے زمین پھٹ جائے گی لوگ دوڑتے ہوئے نکل آئیں گے یہ لوگوں کا جمع کرنا ہمیں بہت آسان ہے
Jalandhry	اس دن زمین ان پر سے پھٹ جائے گی اور وہ جھٹ پٹ نکل کھڑے ہوں گے۔ یہ جمع کرنا ہمیں آسان ہے
YusufAli	The Day when the Earth will be rent asunder, from (men) hurrying out: that will be a gathering together— quite easy for Us.
M.Khan	On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
Pickthal	On the day when the earth splitteth asunder from them, hastening forth (they come). That is a gathering easy for Us (to make).
Shakir	The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.

**نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿45﴾**

What	بِمَا	Know best	أَعْلَمُ	We	نَحْنُ
You are	أَنْتَ	And not	وَمَا	They say	يَقُولُونَ ۖ
So warn	فَذَكِّرْ	A tyrant	بِجَبَّارٍ ۖ	Over them	عَلَيْهِمْ
Fears	يَخَافُ	Him who	مَنْ	By the Quran	بِالْقُرْآنِ
				My threat	وَعِيدِ

Translit	<i>Nahnū 'A`lamu Bimā Yaqūlūna Wa Mā 'Anta `Alayhim Bijabbārin Fadhakkir Bil-Qur`āni ManYakhāfu Wa`idi</i>
AhmedAli	ہم جانتے ہیں جو کچھ وہ کہتے ہیں اور آپ ان پر کچھ زبردستی کرنے والے نہیں پھر آپ قرآن سے اس کو نصیحت کیجیے جو میرے عذاب سے ڈرتا ہو
Jalandhry	یہ لوگ جو کچھ کہتے ہیں ہمیں خوب معلوم ہے اور تم ان پر زبردستی کرنے والے نہیں ہو۔ پس جو ہمارے (عذاب کی) وعید سے ڈرے اس کو قرآن سے نصیحت کرتے رہو
YusufAli	We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning!
M.Khan	We know of best what they say; and you (O Muhammad SAW) are not the one to force them (to Belief). But warn by the Qur`ān, him who fears My Threat.
Pickthal	We are best aware of what they say, and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'an him who feareth My threat.
Shakir	We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat.